ספר זכרון

THE

JEWISH CHRONICLE

(NEW SERIES,) AND

WORKING MAN'S FRIEND.

בטח בה' ועשה טוב "Trust to God, and do what is right." Psalms.

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OPENING OF THE JEWS' AND GENERAL LITERARY AND SCIENTIFIC INSTITUTION.

IT is with the liveliest gratification, such as must be felt by every Israelite to whom the moral welfare of his brethren has any interest, and by every man to whom the moral improvement of society at large is at all of consequence—it is with that intellectual joy which elevates the mind, and imparts a bliss beyond all the fleeting pleasures of the moment—it is with that triumphant shout which proceeds from the camp of those who have so long, and so unjustly been accused of walking in darkness and superstition, far behind the march of the age—it is with a mixture of all this, that we report to-day the opening of the Jews' and General Literary and Scientific Institution. The general excitement consequent upon the announcement of its opening, has proved that this national event was duly appreciated by all classes of our community, though we must not omit, that the expected discourse of so popular a lecturer as the Rev. Dr. Raphall contributed much to the excitement. On Monday evening last, long before the time announced for the opening, ladies and gentlemen were eagerly crowding to gain admission; and soon after the doors were thrown open, the spacious hall, which was very tastefully decorated, having in the centre a beautiful portrait of his late Royal Highness the Duke of Sussex, was completely filled, more than one thousand persons being assembled within the walls of the hall. According to Jewish custom, the consecration of the building had taken place the evening previous to the opening, when prayers were read by the Rev. *Dayanim* of the German, as well as of the Portuguese Synagogues.

Amongst the gentlemen assembled, and who by their presence manifested their approbation of the objects of the undertaking, were the following:—Hananel de Castro, Esq., President; I. L. Miers, Esq., Vice-President, and *founder* of the Institution; Dr. Dyte, Vice-President; Elias Moses, Esq., Vice-President; H. Solomons, Esq. Treasurer: Sir Moses Montefiore, F.R.S.; Sir I. L. Goldsmid, Bart., F.R.S.; B. Elkin, Esq.; F. H. Goldsmid, Esq.; D. Salomons, Esq.; Isaac Cohen, Esq.; D. W. Wire, Esq.; Basil Montague, Esq.; Walter Josephs, Esq.; and D. Q. Henriques, Esq. The ladies also who graced the platform were Lady Montefiore; Mrs. H. De Castro; Mrs. I. Cohen; Mrs. David Salomons; Miss Goldsmid; the Misses Elkin, etc. But what must have a great influence on the general support of this laudable attempt, was the presence of the following gentlemen of ecclesiastical authority: The *Dayanim*, the Rev. D. Meldola, and the Rev. J. Haliva, for the Spanish and Portuguese Synagogue; and the Rev. Israel Levy, the Rev. Aaron Levy, and the Rev. A. L. Barnett, on behalf of the German Synagogues; and the readers and secretaries of the various Synagogues, save and except the reader of the Great Synagogue.

Shortly after seven o'clock the President took the chair, who commenced the proceedings of the evening. He stated that it was to him a source of great satisfaction to have been considered worthy of selection as the individual to bring before the notice of the meeting, and of the public, the progress that had been made by the gentlemen of the Committee in bringing to maturity an Institution so every way adapted for the social and intellectual improvement of all classes, but more especially of those forming the working class; and how gratifying must it be to them to know, that in that very Theatre in which they that evening were assembled to commence a new era in the history of British Jews—yes, in that very building, for eighty years their parents and brethren had assembled to offer up their orisons to the God of their fathers. It could not be denied, but that the Jews as a body ranked high for their support of charitable institutions of hospitals, in one of which Jewish youth were taught various handicrafts, and for their educational establishments, to place within the reach of the children of the poor, the blessing of knowledge; nevertheless, the want of an Institution like the one they were then happily establishing, had long been felt. They would there be enabled to cultivate, foster, and encourage those noble studies which must prove highly advantageous to every portion of the community. But what rendered it more worthy of the support of the philanthropist, was the gratifying fact, that that Institution was not of an exclusive character. No! within those walls exclusiveness was not to be heard or known (cheers). He hoped, therefore, that the enlightened citizens of London would respond to their invitation, and enrol themselves as members of the Jews' and General Literary and Scientific Institution; nor could he finish the few remarks he had considered it his duty to address to the meeting, without adverting to the fact, that at the suggestion of the founder of the Institution, that building had been named "SUSSEX HALL" (great cheering); yes, Sussex Hall, in memory of, and as a debt of gratitude due to, his late Royal Highness the Duke of Sussex; to that illustrious man whose memory is so dear to us, not only as the untiring and steady friend of Israel, ut for the zeal which in life he ever evinced for the welfare of mankind in general. Let them then follow so bright an example, and treading in his footsteps, endeavour to ameliorate the condition of our fellow-man, of whatever creed or country (cheers). The worthy Chairman concluded his speech by introducing to the meeting Dr. Raphall.

The appearance of the reverend gentleman in front of the platform, was the signal for one of the most enthusiastic receptions it has ever been our fortune to witness. Such a public mark of respect to the worthy and talented minister of the Birmingham Congregation, cannot fail to be highly gratifying to each individual member. Amidst the deepest silence, the doctor then delivered a most powerful and eloquent address, to which justice can only be rendered by giving a full report, which we insert at length.

Mr. W. Ball read an extract from his lecture on the Ancient English Ballads, particularly those referring to Robin Hood; and concluded by singing (accompanying himself on the piano) the celebrated ballad of "Robin Hood and the Bishop of Hereford," founded on the tradition of the woodland hero having feasted the Bishop on the King's venison, and afterwards made him pay 300 crowns for his cheer. The performance was highly humorous.

A Lecture on Artificial Light, illustrated by experiments, was then delivered by Mr. Jones, of the Adelaide Gallery.

Other entertainments followed, extending to a late period of the evening. All of them were well received.

Several donations were announced in support of the institution, amounting in the whole to £1100, exclusive of a large collection of books for the use of the library, presented also as gifts.

The following short extracts from the daily journals of all shades of opinion will shew that our Christian brethren (thanks to the enlightenment of the present age) take a deep interest in this Jewish Institution (the *Times* forms the great exception):—

"If well carried out, this Institution may confer great benefits upon that portion of the community for which it is principally intended."—*Morning Post.*

"If we can at all read physiognomy, the attendance was not confined to members of the Jewish persuasion, but included a considerable sprinkling of members of other communities, who had been attracted by the novelty and interest of the occasion."—*Sun.*

"There is something remarkable in the very description of the Institution, 'Jews' and General Literary and Scientific Institution,' that goes far to prove that those stern prejudices which existed in our boyish days, which separated mankind in co-operation on any general pursuit because of difference of creed, are now happily disappearing, and that Jew and Christian can now cordially act in unison for the furtherance of science, art, or literature."—*Morning Advertiser.*

Inaugural Discourse by the Rev. M. J. Raphall, M.A. Ph. Dr.

Ladies and Gentlemen—The President and Committee of this Institution have been pleased to entrust to me the gratifying and important duty of addressing to you the oration that inaugurates its halls, and which I trust will but be the humble usher to many a lecture fraught with talent and learning; to many a discourse impressive and eloquent here to be delivered to you, and to those who come after you For the welfare of the institution I could have wished that the choice of the president and committee had fallen on some other gentleman whose higher talents and greater influence might give him the power to do what I have only the will of doing, namely, through his remarks this evening, to enlist public sympathy in favour of this newly-founded institution, and to secure to it your continued and increasing support, by convincing you of the many great and glorious advantages which this institution can, and under the blessing of Providence will, confer on you as individuals and as a body;—advantages not the less great and glorious because they may be shared by others who share not our creed. I repeat, for the welfare of the institution I could have wished that the choice of the committee had not fallen on me. But, though I am fully conscious how far short of what you have a right to expect my utmost efforts will remain, yet I confess I could not summon self-denial sufficient to resist the temptation of connecting my humble name with an institution so useful, so important, and so likely to become permanent. I therefore readily accepted the invitation of the committee; nor must you tax me with presumption for having done so. For there are subjects of a nature so grand and at the same time so pleasing—of a truth at once so high and so self-evident—that whilst argument the most profound, judgment the most correct, and eloquence the most persuasive, can only render them justice and no more; even the feeblest advocacy cannot injure them, because they themselves speak to our best feelings with force so irresistible that they find a response in every good man's heart, an advocate in every wise man's mind. And amongst these grand subjects there is none more important, none more generally admired, none more a blessing in itself, or calculated to lead to further blessings, than that to which this institution is devoted, and on which I address you—Education, the means of acquiring and of diffusing knowledge. To him who has tasted its sweets; whose mind has been enriched by its vast and varied stores; who has learnt duly to appreciate its influence, and usefully to apply its powers,—what boon more precious can this earth offer, than knowledge! While he to whom, unfortunately, "its ample page has never been unrolled," what regret more bitter can he suffer than to know that he is excluded from its blissful paths! What wish more natural, more ardent, can arise within his mind than that his children should possess and avail themselves of the advantages that to him have been denied. Your worthy President told you, that "knowledge is power." But it is infinitely more; for knowledge well directed is virtue—knowledge beneficently applied is happiness. And that knowledge which thus combines within itself power, virtue, and happiness, is here placed within your reach! This institution offers you the means of acquiring it. Do you hesitate to accept the offer?

It is your happy privilege to live in times when science daily makes new and important discoveries, and achieves fresh triumphs. What the sages of the olden time never dared to expect—what it has been the labour of ages to accumulate and prepare, in our days we behold applied and carried out. By the aid of science man controls the power of the elements, while Nature, obedient, unveils her secret recesses at his bidding. By the aid of science man crosses the ocean at his will. In vain the tempests rage, the winds howl, the tides try to impede his progress,—his steady bark still holds its way, propelled by a force of his own formation, independent of wind and of tide. By the aid of science the extravagant wish of the poet is realised; time and space are annihilated, and he who hailed the rising sun in the great metropolis on the banks of the Thames, may witness its setting in the mighty city on the shores of the Seine. By the aid of science man explores the caverns of the vasty deep, penetrates into the lap of earth, or rises into the air higher far than ever eagle winged his boldest flight. Nature gifted man with two hands; science multiplies them a thousand fold. Nature bestowed on man a limited portion of bodily strength; but she gave him mind: and, therefore, grant him but a spot on which to rest his lever, and with science he may move the vast globe from its axis. A new and mighty agent has been called into operation, the creature, the servant of man. Its powers are such, that what our fathers would have disputed as impossible, we witness with indifference as every day occurrences; what our grand-fathers would have scouted as the wild dreams of a diseased imagination, are become realities, the advantages of which we enjoy; and in every branch of human knowledge, energy and research are crowned with success. Wherever we look around us, darkness disappears and light breaks forth, ignorance yields, and knowledge triumphs; and who shall limit its progress? Who, on earth, shall say to it, "Thus far, and no farther!" Science has but just awoke to the full consciousness of its powers, and already it has done so much; our descendants will witness its further developement, and behold its highest triumphs; so that where we taste the first fruits, they will reap the full harvest. But the seed of that harvest has been sown by us. Their rich inheritance we prepare for them, and the greatness of future ages will date its rise from ours. For the errors which we root out, will not mislead them; the prejudices that we overcome will not narrow their minds; whilst on the foundations that we lay they will build. The infant institution that we behold in its cradle, and which calls for our kindness and nursing support, they will see in its maturity, and admire in the fulness of its vigour. And thus the mental activity of generations yet unborn, will have received its strongest impulse from us, the men of the present age.

But if such are the times in which it is your privilege to live, and in which you see great improvements effected, and greater ones preparing, you possess another and still higher privilege. You are British Jews! you have the happiness to dwell in that mighty empire in which the predominance of mind over matter has been most fully established, and the history of which, for the last two hundred years, affords the best proof how greatly moral and mental influence is superior to mere physical force. It is a truth which every quarter of the globe attests, and which envy itself cannot gainsay, that the first rank among nations is due to, and held by Britons. From the utmost East, to the furthermost West, the banner of Britain is unfurled; and beneath its ample folds, nations live and prosper in enlightenment and freedom. The rising sun hails that glorious banner with its earliest light;

throughout the whole of his course that banner is his companion, it floats amid his brightest beams, in every part of the world; and at his setting hour, when his daily race of glory is run, his last parting rays fall on Britain's banner. Throughout his course, and throughout all time, the sun has never shone on any empire comparable with Great Britain. Rome, in her most palmy state, possessed not dominion so extensive, or power so firmly consolidated, as Great Britain. Spain, when a new world poured its treasures into her lap, possessed not resources so boundless. Greece, in her most glorious days, cultivated not science with so much success, nor did she raise the human mind to such a pitch of dignity. But to what is Great Britain indebted for her preponderating influence, for her unrivalled pre-eminence? Is it because the isle itself is more extensive than the steppes of Russia, or its inhabitants are more numerous than the serfs of the Czar? Is it because the soil is more fertile, the climate more mild, the sky more serene, than that of Italy or Spain! No, Great Britain is surpassed in numerous natural advantages by many other countries, but in acquired advantages she is surpassed by none. No! when other countries boast of their "vine-covered hills," the richness of their olive, the sweetness of their fig, Britain points to her orchards, her corn-fields, the best cultivated in the world. When other nations boast of their rich mines of silver and of gold, Britons point to their loom, their forge, and to all-powerful steam, as their never-failing sources of wealth, far surpassing that of the most productive mines. History records a period when Britain held not this high rank in the scale of nations, when her power and dominion were far less extensive, and her rank in the great European family so low, that the men of the present day can hardly believe it. But we can trace her advance, and follow her onward course from darkness to light, from ignorance to knowledge, from weakness to power; and we find that the first dawn of her actual greatness breaks upon us from that period in her history when mind became free, when education was encouraged, and knowledge was diffused. And as it was the cultivation of mind which first raised Britain to her present height, it is likewise that cultivation which alone, under Providence, can maintain her on it. And so fully are Britons convinced of this truth, that they rest not under their laurels; for though much has been done for this highly favoured land, much yet remains to be done. And therefore they weary not, and relax not in their efforts, but with untiring energy seek to multiply the means to diffuse knowledge, and to introduce its blessings to the humblest artizan, the meanest labourer. Therefore they are not contented with the learning of universities cherished by the church, and enriched by the state; nor yet with museums and academies founded and supported by the government; but the people themselves have taken up the great cause. Every town, every considerable village has its Mechanic's or Polytechnic Institute, its Literary Association, or Athenæum. Every interest in the state has its literary organ and fellowship; every religious community has its colleges and seminaries: and, however much they may differ in their principles and opinions, yet they are all actuated by the same motive, and steadily persevere in one object—to diffuse knowledge, to cultivate mind.

Thus, then, you see that mental activity is the great characteristic of the age, and still more of the country in which you live; and that it is knowledge in its various branches which all parties, all sects, all communities alike extol and pursue as the universal good. Am I justified in saying all communities? Yes! at length I am. Standing where I do this evening, addressing you in the hall of this literary and scientific institution founded and directed by British Jews, I am (thanks to the God of our fathers!) entitled to say, all communities join in the pursuit; for the house of Jacob no longer stands aloof, the spectator only of the general progress. Awakening from the lethargy of ages, Israelites, as a body, once more join the mighty movement—I say as a body, for as individuals you have kept pace with your neighbours. If with mighty strides they advanced in pursuit of the one great good, their progress was not indifferent nor profitless to you as individuals; for I do not hesitate to assert, that most frequently the Jew will be found to possess fully as much general knowledge and information, as falls to the share of his Christian fellow-citizen in a corresponding grade of society. But as a body, as a religious community, however much you may have cherished the abstract principle, you have been slow to give it that public and active application which the spirit of the times exacts; for that spirit is eminently practical. But though as a body you are late in the field, it was not indifference that kept your community back, nor did you underrate the value of knowledge. Every page of your history proves the reverse. Need I remind you how your own worthies of bygone days were the first to uphold knowledge as the greatest, noblest, holiest acquisition! That it was our Hillel, whose wisdom and experience dictated the warning ודלא מוסיף יסיף. "He who advances not, retrogrades." No! I need not remind you. This Institution proves that you have not disregarded the warning of the sage, and that you are at length preparing publicly to vindicate your claims to that rank which is your due, but from which your body has so long been excluded—the rank of votaries of science, patrons of literature, promoters of knowledge, and benefactors of mankind.

This is not the time, nor yet the occasion to examine why, since the Mechanics' Institute started into being in the year 25, this Institution should not have been established till this present year 45. Sufficient for us that it is established; that it enters on its career of utility and glory; that the predictions of the wise grandames, who so positively foretold that the project would drop still-born, and never live to see the light, and the fears of the prudent nurses, who groaned, or shook their heads in ominous silence round the cradle of this infant Institution, have alike proved groundless. It lives, and soon may it give proofs of healthful life! It enters on its progress, and may that progress be prosperous. In order, however, that it may become so, it is necessary to notice and remove an objection that has been urged against the establishment of the Institution, and is still urged against its utility. Such institutions already exist: therefore we need none of our own. This is a remark which I am certain the founders of this Institution have heard scores, hundreds, aye thousands of times. Nor was this remark dictated by other than good feeling. Enlightened members of our community maintain, that in all matters other than religious, it is wrong and unwise of us Israelites to isolate ourselves from the great body of our fellow-subjects, as, by so doing, we ourselves contribute to strengthen the barrier of exclusion, to remove which is the anxious desire of our earnest exertions. Therefore they say, "As these Institutions are solely for the diffusion of knowledge, and as knowledge is universal property, we Jews require no exclusive Institution." Such is the objection of enlightened Israelites, and in the general principle they are right. In every thing that is good, in every thing that is salutary, in every thing that promotes public welfare and the cause of humanity, let us co-operate with our Christian countrymen. But in its application to the instance in question, the objectors are wrong; for this Institution is not exclusive. I am certain you will receive with hearty welcome every moral respectable person who wishes to become a member of your Institution, and that you will put his religious opinions to no test, and require him to subscribe no declaration of faith. The Institution then is not exclusive; but that its direction and management should be in the hands of Israelites, is essential to our dearest interests. Among the means which this Institution employs to diffuse knowledge are classes. One of these is devoted to the study of the Hebrew language, and of its literature. What other literary Institution brings this object of study so prominently forward? What other Institution has the same interest in that study, to afford it the attention which here it will receive? This is an advantage not to be slighted, for ours is a literature not to be underrated. It has achieved the conquest of the world! Far as civilisation extends its dominion, wide as it spreads its blessings, our literature is among the most precious gifts it bestows—our literature is its inseparable companion; therefore all nations pay

homage to its worth, and cultivate its study. Go into the nearest parish-school, question the first lad you meet, be he the son of peer or of peasant, and you will find, that long before he has opened the history of England, or heard of its Edwards and its Henrys, he reads our history, and knows all about our Joseph and our Moses; long before he has heard of the great deeds of Trafalgar or Waterloo, he can describe the fight between David and the Philistine. At every step he advances in life, that literature rises in his estimation. If he is to pray, to pour forth his soul to his maker, the hymns of our David, our Asaph, our sons of Korah, help him to express his emotions. If he hears a gifted, an eloquent preacher, instructing a devout and listening multitude, the book that the orator holds in his hand, he knows contains our history; and wherever he beholds a mind solemnly and seriously engaged, he knows and sees that our literature is its guide and its director. Well may I say our literature governs public opinion, for as it is here in England, so it is everywhere; for the civilised world is ranged under the banner of the Bible. I may, perhaps, be told that without lessening the value of the Book of books, or detracting from its importance, the Jew, like the Gentile, may be satisfied with such knowledge of its contents as may be obtained by an English version. But my own experience enables me to ask, where is the translation that does justice to its transcendent merits? Into which of these cold Western tongues can you infuse the glowing spirit of the Oriental language, of which one of the most profound and elegant scholars, the late Bishop Lowth, justly declares, that in its simplest form, and employed for the most ordinary purposes of every day parlance, it still retains that innate purity, dignity, and force of expression, which raises it above all competition. And the language thus described by a Christian bishop is ours; and in this institution its study is to be cultivated! In this institution the right-minded youth, be he Jew or Gentile, who reveres the memory of Israel's former greatness, will be made acquainted with the memorials of that greatness that still exist. What stores of knowledge will open unto him! What mighty minds will commune with his! What thanks will he owe to this Institution!

In what I have hitherto stated respecting our language and literature, I have purposely abstained from dwelling on their sacred character, and from enforcing their claims on our highest attention. For who knows not, venerates not, that character! Who feels not, owns not, the force of claims which time cannot lessen, which adversity could not supersede, and which prosperity cannot afford to slight. This Institution alone offers you the means of attending to these claims! Will any of you reject the offer? Will any one still object that we need no such Institution? Should there be such a one, I do not despair of convincing even him, of enlisting even him as a supporter of this most excellent Institution. Of all the blessings that man, as a citizen, most highly values, perfect equality with his fellow-citizens, is the noblest and highest: equality moral, mental, social, and political, is the most sacred right of every man, of every citizen. To obtain it, to maintain it, to transmit it to his descendants, should be the end and aim of his most persevering efforts. Mental and moral equality we of the house of Israel have (thank God!) at all times maintained; social equality you are daily more and more achieving; but political equality is still, in this blessed land of liberty and of light, denied to you. It is withheld from you not as individuals, but as a body: not because each or any of you are personally disqualified, but because all of you are members of a particular religious community. It is therefore not by individual exertions only that you can expect to obtain the removal of this grievance. However praiseworthy and important individual exertions may be—however much entitled to your gratitude, your admiration, and your utmost support, —it is not on them you can rely. It is only by coming before the public as a body, by proving that as a body you are not inferior to any sect or community—that however high and holy the hopes inseparable from our creed, you stifle not the voice of nature, and that not among you

> "Breathes there a man with soul so dead
> That never to himself hath said,
> 'This is my own, my native land;'"

and that therefore as a body you are able and willing to perform every duty the state can require of its children;—it is only by doing this publicly as a body, that you can expect to overcome the prejudice that stands between you and your rights. And what better proof of your ardent attachment to this country can you give, than by founding institutions which shall connect you with the general progress of improvement; institutions, in which the child of labour, whose daily toil provides his daily bread, and the child of affluence, reared amidst the smiles of fortune, join hand in hand, alike eager to perfect their minds; and which, though chiefly frequented by Jewish youth, shall send forth men who will take rank among those worthies of literature and science who are the benefactors of mankind. Yes! when you accomplish this, justice must be done to you; and the merit of having achieved so desirable, so noble, a result, will belong to those who founded, who support, this institution.

Ladies and Gentlemen, in attempting to remove this objection, I have likewise endeavoured to point out to you some of the advantages that will result from supporting Sussex Hall. Sussex Hall! What ideas does that name raise! What recollections does it call forth! Sussex! The prince who was a patriot and a sage; the royal duke, who was the beloved of the people; the king's son, who hailed every man of merit as his brother; the pious man, who, on the steps of the throne, was the friend of Israel.

Your history preserves abundant proofs of Israel's constancy in its friendships, of Israel's gratitude to its benefactors; but in no instance has your gratitude been more appropriately evinced than in the founding of Sussex Hall. For here you have erected a monument worthy of your departed friend: not a cold stately marble, lifeless and useless, but an institution that lives and acts, and carries out his purposes. If his honoured shade could be tempted to quit that abode of bliss in which his many virtues find their reward, it would be to visit a monument so congenial to his mind, so perfectly in unison with his principles and deeds. Then would his mild eye once more rest upon you; and his benign voice, that so often was heard among you at your philanthropic meetings, and cheered you in your humane and benevolent exertions, would once again be raised:—"My friends," he would say, "you have indeed raised the only monument worthy of you and of me; a monument which perpetuates the affection I bore you, and effects that which I so zealously contributed to promote—your mental and social improvement. You have begun nobly. You have done well. But remember, you have only begun. The eyes of the world are upon you. The prospects of this institution will be the triumph of your friends; its failure that of your traducers. And as it must succeed, if you properly use the means Providence has bestowed on you, so it can only fail from your own indifference and apathy."

Ladies and Gentlemen, such are the exhortations which illustrious Sussex might have addressed to you. What can I add to them? Nothing but the fervent wish that He who has bestowed on you the power, may also inspire you with the will, so to conduct this institution, that it shall become a blessing to Israel, and find grace and good understanding in the sight of God and of man.

The conclusion of this oration was the signal for a general and prolonged burst of applause.

To the Editor of the Jewish Chronicle.

Sir—Being asked in what lay the wisdom of King Solomon in his judgment upon the two women and children (to cut the child in two, 1 Kings iii. 16), that all men were afraid of his great knowledge, and said, "The wisdom of God is with him in his judgment," I translated the passage from the Hebrew, and it seems to have a much more beautiful explanation than the one

given to it, and entirely satisfactory to the person who desired me to expound it, and which may be universally known through your widely-circulated paper.

ותאמר האשה האחרת לא כי בני החי ובנך המת וזאת אומרת
לא כי בנך המת ובני החי ותדברנה לפני המלך—פסוק כ״ב

One woman said, "Mine is the living child, and yours the dead one:" the other said, "Yours is the dead child, and mine the living one;" which words were continually repeated before the king. The king said their words after them. Why did one woman mention the living child first, and the other the dead one; and why did the king repeat their words? He made use of the word זה in repeating their words:

ויאמר המלך זאת אומרת זה בני וכו׳—פסוק כ״ג

which they had not uttered. In this lay the wisdom of King Solomon. By their words he knew which was the true mother, without waiting for the sword. He knew that the one nearest the heart was the first on the tongue, so that the one who spoke of a living child first was the mother of the living child; and she who spoke of the dead child first was the mother of the dead child. He called for his sword to convince his auditors, for he well knew that she who was guilty of false witness and falsehood would also be guilty of murder.

The next question proposed was this: "How could any woman be so depraved as to desire the murder of a child, without any interest to herself?" This is explained by mentioning their relationship, which was mother-in-law, and daughter-in-law. The husband of the latter was dead. The law that a widow must not marry (יבום or חליצה) any but the brother of her deceased husband, or he give consent to her marriage with another, *unless she has a child alive*, is well known. This woman knew that as her child was dead, she must wait until the other child (who was her husband's brother) was grown up. Thus for her own interest she wanted to claim the child as her own, or to have him put to death.—I remain, sir, yours respectfully,

Liverpool, Tevath 15, 5605. יוסף

PRESENTATION OF A SILVER TEA SERVICE TO THE REV. DR. RAPHALL,

By the Members of the Birmingham Hebrew Congregation.

The Hebrews of Birmingham had long been desirous of conveying to their revered minister some token of their appreciation of his valuable services and approbation of his general conduct. In order to do so in a manner at once lasting and expressive of the general feeling, it was resolved to present the Reverend Doctor with a choice tea-service, to which every member should be permitted to contribute. The subscription rapidly filled; and the evening of Sunday the 12th inst. was appointed for the presentation, which took place at a tea party held in the spacious and elegant rooms of the Hebrew National School. Above a hundred ladies and gentlemen, and most of the pupils of the school, the elder of whom officiated as stewards, having partaken of tea and coffee, Lewis Lyons, Esq., senior warden of the congregation, was called to the chair. He briefly stated the purpose for which the meeting had assembled; and then called upon Mr. Phillips, treasurer to the Hebrew National School, who addressed the Doctor to the following effect:—

"Reverend and respected Sir, In rising to respond to the call just made, I am quite unconscious why I have been selected as the delegate of the Jews of Birmingham, to address you, and to offer you a testimonial of their regard. If I possessed the power of doing justice to their choice, I would not offer any apology; but though I cannot express all that they or I feel, you, Reverend Sir, will, I trust, make every allowance for a heart too full to find vent for its emotions in words.

"In requesting your acceptance of this testimonial of our respect and affection, we desire it to be considered only as the expression of our feelings, and not as bearing any proportion to the worth at which we estimate your services. Its value is not great; but what it is intended feebly to body forth, our sincere and heartfelt regard, is beyond all estimate; for who can put a just valuation upon the reciprocal love of an attached pastor and his flock?

"As our pastor during a period of nearly four years, you have admirably sustained your previous reputation, and far exceeded our most sanguine expectations. While you have expounded to us our ancient and most holy faith with scriptural accuracy and undeviating consistency, you have displayed no stunting bigotry or narrow-minded sectarianism, but have yielded to others what you claim for yourself and us, the free and unfettered liberty of conscience. And we would indulge the hope that we have caught somewhat of your spirit, and touched at least your mantle of charity. Most fervently do we thank the God of our fathers, who vouchsafed to send you among us, and whose faithful servant you have approved yourself. And not only have we been greatly benefitted by your ministration, but our children, under your care and guidance, promise to become what we so ardently desire them to be—worthy Israelites and useful citizens; while the building in which I now address you is a lasting witness to your zealous cooperation in a good cause.

"And further, Sir, we wish to convey to you our admiration of those excellent lectures which you have delivered to Jews and Gentiles, and wherein you so eloquently, and with so much learning, brought to light the beauties of the inspired poets of Israel; and we heartily congratulate you that you are not only appreciated and respected by your own people, but also by the good, the intelligent, and the respectable among all denominations.

"It would be unbecoming on my part to dwell longer on these topics. I now come to the pleasing task of presenting you this Tea Service, the freewill-offering of your affectionate people. Our united and fervent prayer is, that you and yours may live long and happily with undiminished respect; be blessed with every spiritual and temporal good; that you, when you look at this memento of our affections, amidst the various and anxious labours of your sacred calling, may be cheered and encouraged still to press forward in the good path; and that when your Maker summons you, you may exchange this world of good and evil for that happy abode where sorrows are unknown; and that your children after you, sacredly preserving this testimonial, may tread in your footsteps, and imitate your fair example."

The following is the inscription on the plate:—"Presented to the Rev. M. J. Raphall, M.A. Dr. Ph. by the Members of the Hebrew Congregation of Birmingham, as a tribute of their respect and esteem, and in acknowledgment of his valuable services during his ministry among them. January 12th, 5605."

After this address, which elicited frequent loud and long applause, Mr. David Barnett arose and said, that, as President of the Hebrew National School, which, from its opening to the present day, had been under the direction of Dr. Raphall, he rose to congratulate the assembly on the present happy occasion for their meeting, that being the first public occasion of the kind that had ever offered during the century and half that this congregation had been established. He said, this was the first occasion of the kind. Not because the departed members had been less liberal or public-spirited than the present ones, but that they had not been equally fortunate with the present ones in having among them a man whose pre-eminent merits called for public acknowledgment. Mr. Barnett, amidst frequent applause, spoke of the high talents for which the Rev. Dr. was distinguished and respected both among Jews and Gentiles.

Mr. Charles Salmon would congratulate the Doctor and the congregation on the harmony and unanimity that prevailed, and he trusted would long prevail, among them, and of which the present meeting was a most gratifying manifestation.

Mr. John Aaron, sen., said that, as a member of the visiting committee of the schools for the present month, he had passed some hours with much pleasure to himself in witnessing the zeal and attention and order with which both masters and pupils per-

formed their duties; but most gratified was he with the prayers, at which one of the young gentlemen acted as reader, and which were conducted with a regularity and decorum that could not be surpassed in any synagogue.

Mr. Joseph Cohen was happy to bear witness to the talents and services of Dr. Raphall and to the happy influence he exercised among them. Not only was the synagogue much better attended now than it had been some years ago, but whenever any variance arose between members, the Doctor ever exerted himself to restore harmony and good feeling. When lately, at the Town Hall of Birmingham, the laws and precepts of Judaism had been attacked and traduced by a clergyman of the Church of England, who stood forth like a man and a gentleman to refute the calumny, and dispassionately but firmly secured a lasting triumph to the cause of truth and Judaism? It was their respected friend, Dr. Raphall. Nor were his merits only local, or his talents less appreciated in other towns than here. When in Liverpool a new synagogue was lately consecrated, who was invited to deliver the inaugural lecture? The Rev. Dr. Raphall. In the great metropolis they all knew there was abundance of talent; yet, when he (Mr. Cohen) this day received an invitation to the opening of the new Literary and Scientific Institution, founded by the Jews of London, whom had he the pleasure to see placed at the head of a long list of literary and scientific gentlemen, and appointed to deliver the inaugural oration? Why, their much respected lecturer, Dr. Raphall. It must be gratifying to them, as it certainly was to him (Mr. Cohen) that the man who enjoyed their admiration was also appreciated and respected in other and larger communities. Mr. Cohen concluded with remarks on charity and good will, amidst loud and general applause.

Mr. Abraham Nerwich said, that while other gentlemen had done justice to Dr. Raphall's mind, he intended to speak of his heart. They all knew the doctor possessed two most excellent qualifications: he was a gentleman and a scholar; but he possessed also two other qualifications. His charity was unbounded and unostentatious. They knew what the Doctor's means were. Yet to most charitable institutions he was a subscriber, and no private applications remained unrelieved. He (Mr. Nerwich) could say, the Doctor's charities had raised the Jewish character in the town, for he had had the pleasure of meeting the Doctor on important occasions of public charity, and had derived the highest gratification from observing the respect with which the Reverend Doctor was listened to, and the attention paid to his opinion (applause).

After a pause, the Rev. Dr. Raphall arose to express his acknowledgments, which he did in a lengthened and animated address, amidst the enthusiastic acclamations of the meeting. He said that, if he felt conscious of having deserved this manifestation of their kindness and good opinion, or that he was at all entitled to the good that had been stated of him, it would have been less difficult for him to have tendered them his best thanks, and to have accepted their splendid gift. But, knowing, as he did, that the utmost he could claim was the merit of good intentions, he must, before he attempted to express his acknowledgments for the gratifying manner in which they had addressed him, and for the valuable testimonial of their approbation which they had presented to him—before, indeed, he could at all speak to them, he must offer his thanks to Him to whom alone all thanks are due—even to our Father and our King, for that he had permitted him to behold this day, and still more, for that he had permitted him to discharge the duties of his sacred calling in a manner which Israelites deem worthy of their approval. He thanked his God, and he had cause to thank him, as who, indeed, had not? When I look back (said the Rev. Dr.), I feel how eventful have been the last four years to you and to me. I came among you a stranger, certainly not quite unknown to the public; for whenever the sacred cause of Israel required it, I have been ready to come forward. Yet, when I compare then with now, I cannot but acknowledge that it is you who, under Providence, have brought me thus prominently forward; that it is your choice, your confidence, your good opinion, that have raised me to the position I hold. For well I know that I owe it not to my merits, and that in all that I have done I remain far short of my duty. Believe me, when I assure you, that had I done a hundred-fold more than what you are pleased so handsomely to speak of, had I the power, as I certainly have the wish, to render essential service to Israel, and had I carried out that power to its fullest extent, I should have done no more than my duty—the duty, strict duty, of him who is raised to be a רעה צאן ישראל—the pastor of a flock in Israel. You say that I have in a proper spirit expounded to you the sacred records of our faith; but dare I take any credit to myself for that? Woe unto the teacher in Israel המגלה פנים בתורה שלא כהלכה "who expounds the law of God contrary to its true spirit." I dare not. You say that in my discourses I have "done unto others as we would be done by!" But does that entitle me to any praise? Woe unto the teacher in Israel who, in his ministration, shall ever lose sight of the great fundamental precept ואהבת לרעך כמוך "Thou shalt love thy neighbour like thyself;" and that we are all the children of the same Father, the creatures of the same God. No! with the inscription, דע לפני מי אתה עומד "know before whom thou standest" above his head and before his conscience, what teacher in Israel would dare to propound other doctrines than "To do justice, to love mercy, and to walk humbly with his God"? This, and this only, have I preached! No, my friends! no merit is due to me! Not yet have I done all that it is my duty to do. And though you, in your kindness, express yourselves content with my ministration, I most fervently pray, that I may hereafter be entitled in some measure to that commendation which at present I owe altogether to your kindness.

And what I say with respect to my clerical duties, will equally apply to the school you have placed under my care. I do hope, nay more, I feel convinced, that your children will, under the blessing of God, become good Jews and useful members of society, and that I shall in some measure have contributed to render them such. But the chief merit is due to those, who planned and founded the school on its excellent principles; those who, placing me at its head, have provided me with assistants, whose zeal equals their talents, and who feel with me that one of the noblest and most trustworthy functions that can be held by any man, is that of training the young minds of those, who in the next age, are to enact their parts on the world's busy stage. You say, that the building in which we are now assembled, bears lasting witness to my zealous co-operation in a good cause. It does; but much nobler is the evidence it offers of your liberality, enterprise, and public spirit, and long may it continue to be a source of gratification to you, and a blessing to your offspring.

You congratulate me on the appreciation which good and enlightened men of all denominations are willing to afford my humble efforts. I with pleasure accept your congratulations, and at the same time, beg to reciprocate them, and to congratulate you on living in times and in a town, in which an Israelite, lecturing in public on the sacred Scriptures, can attract numerous hearers of another creed, in which a Jewish minister, acting on strictly Jewish principles and neither compromising his consistency, nor making any concession that his conscience forbids, can and does have justice done to his good intentions. Our Christian fellow-townsmen rank high among the assertors of civil and religious liberty; and it is to me a source of sincere gratification, that those whom I am now addressing, by their conduct as individuals, and as a body, confirm our fellow-townsmen in their good principles, and prove to them, that in every estimable quality of heart and mind, the Israelite may claim fellowship with the wise and good of every creed and lineage.

My friends, I accept with gratitude and pleasure the testimonial you present to me. כל שרוח הבריות נוחה הימנו רוח המקום נוחה הימנו "Whomsoever the spirit of mankind approves, the

spirit of the Omnipotent approves," is the dictum of our sages. and I am, therefore, most happy to think, that I may humbly consider this public expression of your good opinion, as a proof that my ministration has not been altogether in vain. I am delighted to see so many of my young friends in the room; I trust the proceedings of this evening will not soon be forgotten by them. And that they will bear in mind, that in whatever station they may be placed by providence, upright conduct and honest intentions, though for a time they may be overlooked, will eventually find appreciation. Let them remember, that the person who now addresses them is in no wise distinguished by wealth or grandeur; that he is but a provincial preacher, an humble schoolmaster; and yet you all assemble and delight to do him honor. I trust the lesson will be profitable to them.

In conclusion, my friends, permit me to say, the times in which we live are eventful, and the station this congregation has assumed is distinguished. The eyes of British Jews are on Birmingham. Other congregations may surpass you in wealth and in numbers, but none can surpass you in public spirit, zeal, and enterprise. You were the first to come before the public to claim sympathy with the enlightened efforts of Jews, and you succeeded. Others now follow you, they may excel you; for their means may be larger; but from you the first impulse proceeded, to you the example is due. And as you, like myself, have hitherto zealously laboured to raise the character and promote the happiness of Jews, so may you persevere, and may He, whose blessing hath hitherto crowned our efforts in the good cause with the fullest success, may he still continue our protector and help; and when we depart, may our children, and children's children, still uphold the good cause with untiring zeal and uninterrupted prosperity.

The Rev. Doctor sat down amidst repeated plaudits, and the Chairman having vacated his seat, the thanks of the meeting were voted to him, and thus terminated the proceedings of an evening, that will long be remembered with delight by all who had the happiness to be present.

[We are indebted to the courtesy of the editors of Aris' Birmingham Gazette, for a report of the proceedings attending the presentation of a service of plate to the Rev. Dr. Raphall. This attention to the "Jewish Chronicle" is the more pleasing, inasmuch that the Birmingham Gazette, though advocating conservative opinions, has ever been found the tried and consistent friend of Israel, having been the *only* local Journal which inserted Dr. Raphall's triumphant reply to Dr. Marsh's unjustifiable attackon the Jews and Judaism, delivered at a conversion meeting held in that town. In consequence, however, of the length of our report of the opening of the Jews', &c. Literary Institution, we regret we can only give partial extracts.]

BURTON STREET CONGREGATION.

(*Continued from page* 70.)

רבות מחשבות בלב איש ועצת יי היא תקום :

"There are many devices in the heart of man; nevertheless the counsel of the Lord shall abide."

To the Editor of the Jewish Chronicle.

SIR,—As an honest advocate, who pleads for the peace of Israel, and one who has been self-appointed, I feel in duty bound to endeavour to prove from "evidence" that the opinion propounded in my first communication, was, and is, literally correct, viz. that our brethren of Burton Street had not by any innovation they had introduced, placed themselves out of the pale of Judaism; and in the subsequent articles, in which a brief analysis of part of their ritual has been given, this impression seemed to be confirmed. There is not any one very great deviation in the religious observances of the Burton Street congregation, in reference to fasts or feasts, as recorded in the תורה (law), and some of the principal ones, instituted by our sages and prophets, if we except the non-observance of the second days; hence in all essentials of our faith (saving the latter) they, by their usage, hold in veneration all those institutions binding on the whole house of Israel. Yet in making these statements, justice to my own self, obliges me to add, that I do not defend some of what I still regard as *minor* deviations; and my reasons for such non-agreement, with other important considerations, I reserve for my concluding paper.

In this communication, we will proceed with their ritual. Vol. III. which contains תפלות ליום הזכרון (service for the day of Memorial, or ראש השנה (new year), and the contents are as follows:—1. Service for the eve of the day of Memorial (ערבית)* 2. Sanctification for ditto (קידוש). 3. Morning service (שחרית). Besides some of the פיוטים (sacred poetical compositions) used in our liturgy, the prayers as in those of תפלות לשלש רגלים (service for Passover, Pentecost, Tabernacles), are condensed, and some omitted, but at the concluding part of this morning's service, the prayer called אבינו מלכנו (our Father and our King), is repeated, but there are not more than half the number we use, and some of them have some slight verbal differences. 4. Portion of the law for the New Year (Gen. xxii. 1—20), beginning—ויהי אחר הדברים: and for the וקורא בספר שני (the called to the second scroll of the law), a portion of Numbers xxix. 1—7 is read, beginning—ובחדש השביעי (and the seventh month). After the prayer for the Royal family, and a מי. שברך אבותינו (may he who blessed our ancestors), &c. differing to the one we read, has been given. Psalm xlvii. is chaunted; then prior to sounding the Shophar (שופר) the following blessings are said:—

ברוך. אתה יי אלהינו מלך העולם אשר. קדשנו במצותיו, וצונו להשמיע קול שופר :

"Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to sound the Shophar."

ברוך אתה יי אלהינו מלך העולם · שהחינו וקימנו והגיענו לזמן הזה :

"Blessed art thou O Lord, our God, King of the universe, who hast preserved us alive, and sustained us and permitted us to enjoy this season." Then the blowing takes place, and the words—תקיעה...תרועה (Tekiah—Terua), are said, with the usual pauses. The congregation then say a prayer, beginning—

אשרי העם יודעי תרועה · יי באור פניך יהלכון :

"Happy the people who know the joyful sound: in the light of thy countenance, O Lord, they shall walk," &c.

I have called particular attention to this part of the ritual; and as in the מוסף (additional prayers) some remarks are forced upon me in reference to this ceremony, it may simply be noted, that instead of repeating תקיעה תרועה (Tekiah—Terua) as we do, with certain intervening *cabalistic* prayers, our brethren of Burton Street retain a reminiscence of early usages, and in this instance, and in others, seem systematically to condense, for the purpose of avoiding repetition.

5. Additional service (מוסף), which is considerable longer than שחרית (morning service), by comparison with the corresponding services with us. In מוסף the שופר (horn) is blown twice (as in שחרית), viz. תקיעה···תרועה (Tekiah—Terua), which is followed by the congregation saying a prayer:—

היום יום הזכרון· ככתוב בתורה · וידבר יי אל משה לאמר: דבר אל בני ישראל לאמר :. בחדש השביעי באחד לחדש יהיה לכם שבתון זכרון תרועה מקרא קדש :

"This is the day of Memorial, as it is written in the law. And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, On the seventh month, on the first day of the month, shall be unto you a Sabbath, a memorial of *blowing* the cornet, a holy convocation."

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* I wish you, or some of your correspondents, would inform me whether a prayer said in this service is original, or according to the מנהג of the Portuguese Jews, it commences אלהינו שבשמים שמע קולנו וקבל תפלתנו ברצון, page א"י (p.13). "Our God, who art in heaven, deign to hear our voice, and accept our prayers favourably." There are about 34 commencing in the same way, אלהינו שבשמים, &c.—(CONC.) The prayer is taken from the ritual service of the Portuguese Jews.—(EDITOR.)

This is the reason for blowing the שופר (cornet), which our brethren of Burton Street, like ourselves, assign for the custom, but I would respectfully ask them, by what authority they use the form of תקיעה···תרועה? Their only answer must be, that it has been a custom for ages past, and which is based on traditional usage, for the תרועה (blowing) of the text does not prescribe the *formula* now in use. 6. Blessing of the Cohanim, &c. (ברכת כהנים). 7. Afternoon service for the day of Memorial (מנחה). After the prayer יתגדל ויתקדש (may the great name of the Eternal be exalted!), they say the following Rabbinical prayer, thus (vide p. 50):—

רבון העולמים · אתה צויתנו להקריב קרבן התמיד במועדו · ולהיות כהנים בעבודתם : ועתה בעונתינו חרב בית המקדש · ובטל התמיד · ואין לנו כהן בעבודתו · ואתה אמרת ונשלמה פרים שפתינו · לכן יהי רצון מלפניך יי אלהינו ואלהי אבותינו · שיהא שיח שפתותינו חשוב ומקבל ומרצה לפניך כאלו הקרבנו קרבן התמיד במועדו :

"Sovereign of the universe! thou didst command us to offer the daily sacrifice in its appointed time; and that the priests should officiate in their proper service; but now, by reason of our sins, the Temple is laid waste, and the daily sacrifice hath ceased; neither have we any priest to officiate; yet thou hast said, that the prayers of our lips shall be accepted as the offering of bulls. Therefore, may it please thee, O Lord our God, and the God of our ancestors, to account, accept, and esteem the prayers of our lips, as if we had offered the daily sacrifice in its appointed time."

If the above is compared with the one in our ritual, page 37, just before the אבינו מלכנו, it will be found certainly an improvement, but still the retaining of it, even thus modified, is a convincing proof that our brethren of Burton Street, do not reject the authority of the Rabbins, or that of the הורה שבעל פה (Oral Law), as important, as indicating the usages or precedents in our ceremonial observances. But as I shall resume the consideration of this subject, among other topics incidental to these *analyses* of their ritual, I will now only add, that this volume finishes with the portion of the law used for מנחה, and the rest of the prayers for the afternoon service, for the ראש השנה (New Year).

I had hoped to have given in this, some analysis of volume IV, containing the service for יום כפור (day of Atonement), but it would make this letter much too long: I must, therefore, devote the next to this important day. I am, Sir, yours respectfully,

CONCILIATOR.

Brighton, January 5th, 5605 (1845.)

(*To be continued.*)

The Crescent and the Cross; or, Romance and Realities of Eastern Travel. By Eliot Warburton, Esq.

"The Jews are very fond of news, and very partial to foreigners, particularly to the English. I introduced myself to a venerable and noble-looking Hebrew in the street one day, by asking my way to the Pool of Hezekiah, whither he courteously accompanied me, and afterwards invited me to his house. We entered by a very humble doorway from the silent street, and passing through a dark gallery of some length, entered a large apartment, which equalled in oriental luxury any that I had yet seen. The ceiling was slightly arched, and crusted with stalactites of purple aud gold, that appeared to have oozed out from some rich treasury above. The walls were of panelled cedar, or some such dark and fragrant wood, exquisitely carved; and curtains of Damascus silk were gathered into thick folds between pilasters of cedar, polished, yet rugged with rich carving. The windows were without glass, but the foliage of some orange-trees softened the sunshine into a delicious gloom, lending all the effect of painted glass, with the addition of a quiver, which added coolness to its shade. The furniture was simple, as is customary in the East, and consisted only of divans, or wide silken cushions, ranged round the walls, but little elevated above the floor. This was of marble mosaic, wrought into floral emblems, such as bells, pomegranates, &c., with a white marble basin of clear water in the midst. A rich tufted carpet, in which the foot sank as in a meadow, was spread in each corner of the upper end; and, leaving our slippers on the marble floor, we took our seat on the divan. When seated, my host laid his hand upon his breast, and repeated his welcome. He then clapped his hands; and pipes—an unusual luxury among the Jews—were brought by two little black slaves, with white tunics and scarlet caps. They retired, and we smoked the pipe of repose in such luxury and calm, as my troubled pilgrimage had seldom known till then. I should have supposed myself in some Pasha's seraglio, but for the gabardine and dark turban of my host, and that firm look of lofty determination that is to be seen on every Hebrew brow, undimmed by the disasters and degradations of two thousand years. My entertainer spoke with respect of Bishop Alexander, and of the other missionaries: he said he gave them credit for the best motives, but that it was all in vain to hope to proselytize his people. 'The Romans,' he added with enthusiasm, 'could not condemn Manlius in sight of the Capitol, and the Hill of Zion is not a likely spot for a Jew to forsake the faith of his forefathers.' 'The Christians do not honour Zion less,' I observed, 'because they also point to Calvary. They go with you hand in hand as far as regards this world's sacred history, and far beyond you then, into a heaven which you have hoped for from the days of Abraham, and which you will not receive, because different from that which you expected.' The dark eyes of the Hebrew literally glowed beneath his grey and shaggy eyebrows, as he raised his arm in vehement gesticulation, that contrasted strangely with the repose of the rest of his draperied figure. 'Englishman,' he exclaimed, in a voice that seemed to gurgle from his heart, 'you know not what you say.' Suddenly the door opened, the tapestry that hung over it was moved aside by a beautifully rounded arm, on which jewels gleamed, and there stepped forth a female form which fascinated my attention as if it had been a vision. Imagine a Rebecca, in all the chastened pomp of dress and beauty that Sir Walter Scott has painted with such vivid words—even such as she stood before me, a glorious embodiment of all the best attributes of her pure and noble race. Such might Eve herself have been, so might her daughters have looked when angels sought their mortal love. Miriam, Jael, Judith, and the gentle Ruth, all the heroic spirits of Judah's line, might have been represented under that form (but not the Maid Mother). I know not how she was dressed, I scarce know how she looked; but I have a memory before my eyes that seems still to confuse, as it dazzled then. I only remember a light gauzy turban, with a glittering fringe falling gracefully over the shoulder; masses of black and shining hair, that made the forehead and delicately browned cheek look as fair as a Circassian's; if a thought of luxury hovered upon the richly rosy mouth, it was awed into admiration by the large dark eyes, so fearless, yet so modest, glancing round as if they read a meaning in everything and everywhere, yet calm and self-possessed in their consciousness of power. She carried a little tray, on which, I believe, were sweetmeats and sherbets, and bent gracefully forward to offer her refreshments. I started to my feet, and addressed to her some words in Italian, to which she only replied with a shake of her head, and a faint smile; she then drew back, while her sister, whom I had not noticed until now, came forward with another tray, containing I know not what. I was rather bewildered by the whole scene, and felt that I was embarrassing, by not accepting the hospitalities of my fair hostesses, while a quiet smile played over the features of my venerable host. I need not say I was very anxious to make the most of this rare opportunity of seeing the daughters of Israel in their own home; yet I confess I experienced a sensation of relief when the Jewish maidens retired, and I was left again alone with my entertainer. Controversy was now out of the question. We avoided the subject by mutual consent; and, feeling the East-

ern restraint which prevented me from alluding to the subject then uppermost in my mind, I only asked whether he considered that there was a perceptible increase in the number of his people at present in Jerusalem. He replied, 'that the time was not yet arrived.' 'Many have their eyes now fixed upon Zion,' he continued, 'and a very slight matter that we know not of might direct multitudes to this spot; at present we are not more than 4,000 in Jerusalem; but if our Rabbis were to speak, ten times that number would arrive here before the next passover. There is barely means of subsistence at present for the numbers within the city, and our poverty, and Turkish oppression, prevent the country round from being brought into cultivation.' As he spoke of poverty, I glanced round the splendid apartment, and he added, 'It is the mass of our brethren who are poor, even to extremity, and supported entirely by alms from us, and from the Jews of Europe; any of us who are possessed of any wealth take some pride, perhaps, in the exhibition of it in our houses; which ought not to be. But I must ask you to excuse my taking leave of you, unless you would wish to accompany me to our Synagogue, whither I am now obliged to go.' We passed out through the dark passage and the mean gate, into the dirty street, and afterwards, when I sought that house again, I could not even identify it among the squalid dwellings with which it was surrounded. Nor did I ever see my host after I parted from him at the door of the Synagogue."—*Athenæum.*

JEWISH EMANCIPATION.

A RUMOUR has just reached us, that a private meeting of the liberal members of the Court of Common Council, convened by Mr. Ashurst, has taken place, for the purpose of considering the propriety of petitioning for Jewish emancipation.

REV. D. W. MARK'S DISCOURSE.

To the Editor of the Jewish Chronicle.

(*Continued from page* 71.)

למען אהבת האמת לא אחשה ולמען עבודת הלב לא אשקוט :

Had the Seceders at least retained the observance of the second day, Rosh Hashanah (new year), they might have pleaded that they are not less Israelites than the Jews of Palestine; and as these do not observe any second days of festival, except Rosh Hashanah, they (the Seceders) were entitled to the like immunity. And though, in fact, this plea is not tenable, inasmuch as the observance of the second holidays was originally enacted only for Jews residing out of Palestine, who were subjected to this enactment on account of climatic reasons which do not apply to the Holy Land; the residents of which are, therefore, legally exempted from this observance (vide Talmud Tr. Rosh Hashanah, fo. 20 B.), whereas the inhabitants of Britain are not: yet, as the Seceders would thus—however erroneously—claim to be countenanced by the example of a recognised community in Israel, the inconsistency would have been less glaring. But when they reject—as they do—the second day, Rosh Hashanah; and in so doing, renounce, not only the fellowship of every recognised community of Israelites, but place themselves in direct opposition to the law and practice of all Israel, by infringing on the proper observance of the Sabbath-day; I cannot refrain from pointing out to them how little their system is in accordance with right and reason, and how necessary it is that they should direct their attention to the anomalous position they now hold.

Should the Seceders ask, "Do not the Palestine Jews observe only one day's festival? What connexion can there then be between the second day and the ערבה (four plants)? I answer: the ערבה (four plants), and the שופר (blowing the cornet), are subject to the same regulations (as I have already stated, quoting the Talmud Tr. Megillah, fo. 3, A). And as the new year sometimes falls on the Sabbath day, on which the cornet must not be blown, the Jews of Palestine have, like us, adopted a second day; as otherwise they would not at all be able to perform the duty of blowing the cornet.

Should the seceders further object, that on the second day of the new year we cannot with propriety repeat in our prayers, היום הרת עולם, "This day the world was called into existence," or read the portion of the law beginning ובחדש השביעי באחד לחדש "And in the seventh month, on the first day of the month,"—I answer them, that this objection applies with equal force to the first day of Rosh Hashanah (new year). For, according to the rules for computing the calendar and regulating the festivals, of which I have already spoken at some length, the new year may sometimes be celebrated one or even two whole days after the *Moled* (new moon), as was actually the case this present year 5605). The *Moled* of Tishri last fell on Thursday at 12 o'clock, and $\frac{10}{18}$ minutes after noon. As this was after mid-day, the Rosh Hashanah had to be celebrated on the day next following. But as that was Friday, and according to the rule לא אד״ו ראש the new year must not be kept in the first, fourth, or sixth day of the week, the celebration had to be further postponed till the Sabbath, on which day the new year was actually kept by the seceders, as well as by us; which however was not the case in the year 5603, when the new moon of Tishri occurred 11 hours $48\frac{11}{18}$ minutes on Monday (or $48\frac{11}{18}$ after 5 o'clock A.M.). Accordingly the new year fell on the day of the new moon. This proves that the *first* day of Rosh Hashana (new year) is not always celebrated on the day of the new moon, as we have seen that the *first* of Rosh Hashana of the present year fell even one day later after the new moon, than the *second* day of Rosh Hashana of 5603). Now I would ask them, "What right had *you*, on the first day of Rosh Hashana, *two* days *after* the *Moled* (new moon) to proclaim, היום הרת עולם "This day the world was called into existence," which we had not on the second day Rosh Hashana, *three* days after the Moled? In the one case, as in the other, the word היום "this day," appears alike improper! The fact, however, according to my humble opinion, is, that this word does not here bear that restricted meaning, but is used for "now," or "at this period;" in which sense we frequently find the word applied in Scripture, as כי לנביא היום יקרא לפנים הראה, "for a prophet of the present time was formerly called a seer," 1 Sam ix. 9. As to our reading ובחדש השביעי באחד לחדש, "And in the seventh month, on the first day of the month," which seceders contend is misapplied on the second day, I must remind them that we read not only this portion, but the whole of the passage relating to the institution of all the festivals, on the Sabbath when the section פנחס Phineas (Numb. xxv.—xxx.) is recited in the Synagogue; and no one finds it misapplied. In fact, the reading of this portion is solely for the purpose of placing before us the particular precept of the law by which the observance of the new year is enjoined, so that we may be impressed with the sanctity and divine origin of the observance.

I have now met the objections which seceders may urge against our consistency. I must leave it to them to defend their own system, if they can. And here permit me to offer you my best thanks for the great service you render Judaism by opening your columns "to every opinion soberly expressed." By giving insertion to the Rev. Mr. Marks' Sermon, by permitting him to speak for himself, and to advocate the system of which he is the minister and champion, you enable the friends of orthodox Judaism to meet him fairly, to examine his system, and to expose his fallacies. For one thing is certain, Orthodoxy is consistent, Secession is not. Orthodoxy proceeds on fixed principles; whereas all that hitherto has been advanced by Secession, appears based on no principle whatever. Orthodoxy is uniform, and presents one compact system; whereas Secession in its form is patchwork, and has for its system the absence of all system.

The remarks I have made are not dictated by the spirit of fanaticism. I harbour no ill-will against my brethren, whose opinions the Rev. Mr. Marks expresses and represents. I believe that many of the members of the West London Congregation of British Jews are zealous and upright friends to our holy religion; and that they are by far too enlightened and too honest to permit

pride and a mistaken *esprit de corps* to warp their better judgment, if once they are made to see that their zeal was misdirected; if once they are convinced that the steps they have taken were ill-advised. And how is that conviction to be produced in the minds of thinking men, except by free, fair, and full discussion? I am delighted to see the Rev. Mr. Marks fling down his gauntlet: the public is thankful to you for having opened the lists to him. Let the good fight proceed, and "God defend the right," must be the wish of every Israelite, of every friend to truth.

H. P.

THE LAMENT OF JUDAH.

How doth our city sit forlorn,
Once regal in her pride;
Become a mourning widow now,
Who was the nation's bride.

Alas! the tears are on her cheeks—
By night she weepeth sore,
And her lovers come to comfort,
And her friends to cheer, no more.

Hushed is the harp in Judah's halls,
For she is captive led:
Her kings, her prophets, and her priests
Are pow'rless as the dead

Her warriors and her mighty men
With chains the foemen bind;
Her princes are like timid harts,
That can no pasture find.

The chosen of the Lord of hosts
Are wanderers on the earth:
The heathen rule the holy land
Which gave our fathers birth.

And yet Jerusalem remembers,
In this her tearful day,
The pleasant things she had of old,
And her temples far away.

Abroad the sword bereaved her,
At home it was like death,
When her sacred fanes fell prostrate
Before Jehovah's breath.

When in the winepress of his wrath
Her patriarchs were cast,
Her youths and virgins fled away,
Like chaff before the blast.

Oh! God hath covered Zion
With a dark and stormy cloud,
And the beauty of our Israel
From heaven to earth has bowed.

With his right hand hath He bent his bow,
'Gainst Jacob in his ire;
And the Lord hath pour'd his fury,
Like a swift and flaming fire.

Arise, afflicted Judah,
And never cease to cry,
'Till thy transgressions be forgot,
And his anger hath pass'd by.

Pour out thy heart like water
Before his shrouded face,
'Till again his smiles shall beam
Upon thy fallen race.

Behold, O Lord, in mercy,
When thy people pray to thee,
Tho' we have grievously rebelled,
Unbind and make us free.

And lead us, we implore thee,
To a Canaan of delight,
With another snowy cloud by day,
And a fiery cloud by night.

Then shall our songs exulting rise,
Our harps harmonious sound,
When thou dost the tribes of Israel gather
From all the nations round,

And the remnant of thy children
Shall triumphantly record
Thy wondrous works anew,
And the pardon of the Lord.

Portsea. J. L.

Address of Mr. De Lara, at the Opening of the New Synagogue in Manchester. I. Valentine, Houndsditch.

Although we do not altogether agree with the sentiments of the Lecturer, we must not omit remarking, that it contains much truth, forcibly expressed. We copy an extract on the power of truth and light prevailing over bigotry and darkness, as a specimen of the Lecturer's style.

"Love the truth by whatever lips it may be uttered, in whatever book you may meet with it. And yet never admit as truth what has not been fully demonstrated to be so. Truth, chameleon-like, presents itself under very different hues to different minds. Extremely few behold it in its true colour. The great mass of mankind think they have hold of the substance whilst they are grasping at a shadow, and as the time is yet very distant—may perhaps never arrive—when all men will agree in their opinions, let us never hastily condemn the opinions of others so long as they are honest and sincere. It is what we ourselves have a right to demand, and therefore we are bound to do unto others as we wish to be done unto. Shun therefore, as you would the pestilence, those daughters of ignorance, those scourges of society, intolerance, fanaticism, and bigotry. No sooner shall you have given unto these demons admission into your bosom, than you will fall into the grievous error of identifying men with things, you will begin to hate and persecute your fellow man, you will misrepresent him, you will heap opprobrium and obloquy upon his name. You will pervert truth and belie your brother, whenever in your blind fury you think that his opinions do not square exactly with your own—forgetting that zealots are precisely those that are the most remote from truth and reason. You will thirst for the blood of your brother; and as you withdraw the dagger from his breast, you will point it to Heaven, reeking with gore, and offer it as a pleasant savour to the Lord, who will abominate the deed in which you place the greatest merit? Do I exaggerate? Is this picture too frightfully drawn? Then consult the history of the last eighteen centuries, and whilst you will find 'intolerance, fanaticism, and bigotry,' inscribed on every page, you will always find it written in characters of blood and fire. Read, therefore, everything, examine everything; and wherever you find wisdom, venerate it. Neither reject the one nor despise the other, because you happen to meet with truth enveloped in a mass of mystery and falsehood—or with wisdom shrouded by absurdity.

"'Let not mercy and truth,' says the preacher, 'forsake thee: bind them about thy neck; write them upon the tablet of thine heart. So shalt thou find favour and good understanding in the sight of God and man.'"

MISCELLANEOUS.

The second meeting of the rate-payers of the Sephardim Congregation was held on Sunday last, and was numerously attended, both as regards the elders present, as well as the Yehidim generally. The question for the improvement of the constitutional government of the congregation was only carried by the adoption of a resolution recommending to the board of elders to appoint a

committee formed of five members of their own body, in conjunction with five of the Yehidim, to consider what alterations are necessary, and to report again to the Yehidim. This resolution must, however, be confirmed before it can be carried into effect. The discussion upon the question occasioned considerable warmth of feeling; some of the members of the body of elders maintaining that no alteration was necessary, and that the old sytem had worked well up to the present time. To any mind of discernment, a comparative view of the varied condition of the congregation during the last half-century, will at once establish the fallacy of such an argument; for unless there be a reduction in the number of rate-payers—an impoverished state of the charitable institutions—a curtailment of the dignity of office by the diminution of the number of public appointments—a want of respect for, or of power in, its ecclesiastical supremacy—unless these defects can be construed as the effect of a system to be notified as working well;—what reason can there be for the assertion? But the fact of the growing evils we here deplore must be successfully contradicted, before we can be convinced that no alterations are necessary, or that the present system works well. In proportion as we find the Yehidim energetic in the pursuit of their laudable object, and propelled by calmness and moderation, so will they find us ready to support their claim to justice and power; and although we are ready to concede to them the meed of praise for having again placed in the hands of the elders the power to grant them the justice of a fair representation, we still hope that they will be firm in their determination to enforce a due respect for the opinions they themselves entertain upon the subject. Before we dismiss the question of the meeting, we must express our disapprobation of that want of modest prudence on the part of an individual, who, moved by personal interest, could so far lose the respect due to the dignity of his office, as to become a party in the controversy occasioned by the question of the appointment of another Hazan. Surely the desire on the part of some of the members to fill up so important an office, was nowise indicative of any imputation against the zeal or assiduity of the individual who at the present time performs the arduous duties devolving upon him: therefore the right of membership did not at all justify the remarks made by that gentleman in support of his own exertions. We regret to state that the question was lost by a very small majority, as we have already enumerated the diminution of official appointments in the congregation as one of the evils which have helped to tarnish the lustre of this once splendid community.

THE Duke of Vittoria (General Espartero), with his lady, niece, and suite, paid a visit to the Synagogue for Spanish and Portuguese Jews, in Bevis Marks, as well as to the schools and buildings attached to the Synagogue.

(*From the Archives des Israëlites.*)

THE *Constitutionnel*, in speaking of the recent ukase, by which the Emperor of Russia prohibits the Polish Jews from marrying before the attainment of their thirtieth year, thus expresses itself: "These are the motives which are alleged in explaining this arbitrary and tyrannical measure. First, The emperor wishes to suppress the increase of the Jewish population, which, against his will, multiplies too rapidly in proportion to the other classes of the inhabitants. Next, He thinks thus to prevent the Israelites from eluding, by precocious marriages, the law concerning recruits. And, lastly, He hopes by this sort of violence to induce them to change their religion. We must confess, that these motives are as odious as they are unprecedented; and the question naturally suggests itself, whether it is possible, in our times, in Europe, thus to ill use a class of citizens, whose number does not fall far short of some hundreds of thousands. Closely to unite the diverse parts of a nation, to subject all the individuals to the same obedience, there is a better, a more efficacious means, than these tyrannical inventions, and these cruel stratagems of an absolute government; viz. to assume the grand law of our century proclaimed by the Revolution: the law of civil equality, as the basis of all reforms.

OBITUARY.

WE are grieved to announce the death of Emanuel Aguilar, Esq. of Hackney, presiding Parnass of the Spanish and Portuguese Congregation. He was the father of Miss Aguilar, the gifted authoress, known to Christians, as well as Jews, by her beautiful writings.

"THE JEWISH CHRONICLE" IN ANSWER TO "THE VOICE OF JACOB."

THE illustrious Pope has left us an axiom, "that to work on the vulgar with refined sense, is like cutting blocks with a razor." Now we are compelled in self-defence to notice some remarks made by our contemporary, "The Voice:" it therefore follows, that, to make any impression on the talented and candid conductors of that far-famed journal, a razor would be altogether useless. Ever when you cut blocks, take a hatchet and use it vigorously.

When we inserted advertisements in most periodicals, announcing our whereabouts, and letting the world know what it had to expect from us, of course our interest dictated that we should not neglect a periodical so widely extended, boasting so numerous a circulation, travelling beyond seas, and ranking so high in the estimation of our continental neighbours as our contemporary of the "Anglo-Jewish press." (Gentle reader! a puff like this which *gratis* we insert for the "Voice," no paper would do for Dr. Eady, or the Balm of Rakasira, for less than two guineas.) Accordingly we sent him an advertisement, as we did to many other journals. Judge of our surprise, when it appeared with the following notice appended to it:—

"Notice—Office of the Voice of Jacob, Jan. 16.—It appears to be generally considered, that it would be derogatory to our position to notice the aspersions cast on our character and cause by the anonymously-edited print above advertised. It is due to add, that although we have publicly encouraged any and every fellow-labourer—deemed safe to the cause of Judaism—we have divers sufficient reasons for abstaining to do the same in the above instance. And since this announcement has been literally forced upon as, we find it our duty towards 'the sacred cause of Judaism,' (devotion to which is professed by the 'Chronicle' before the *Anglo*-Jewish public,) to append the very incompatible declaration which it addresses to the *Anti*-Jewish public:—

"'Its columns are thrown open to *all creeds* for discussion on these important and highly-interesting subjects, not being the organ of *any* party or sect.'—The 'Chronicle's' advertisement in 'The Jewish Intelligence.'—(Conversionist Magazine for January.)"

Warfare has its legitimate motives and its legitimate means. The *motives* of war thus declared against us by the "Voice," we can easily conceive: they are perfectly legitimate. That the "Chronicle," after three months' revival, should possess double the number of readers in England only, that the "Voice," during its three years' existence, and with the aid of recruiting sergeants and trumpeters in the West Indies, has been able to coax into subscribing, is, we confess, a legitimate cause of warfare. But, that the means resorted to, are what the laws of God, through Moses his servant, so strongly forbid—calumny and slander—is what our contemporary, who professes to be a saint of the first water, should not have descended to. Now we will not have recourse to such means: all that we will do is just to add a few plain-spoken scholia to his notice, and then the public may judge between us, always remembering that an attack so foul and so malignant was altogether unprovoked by us.

"*Derogatory to our position.*" What position is that? The slave of the rich, the oppressor of the poor, the tool of bigotry and fanaticism. We do not think any thing can be derogatory to such a position.

"*Aspersions cast on our character.*" What is its character? What possible aspersions can be cast on a journal, whose own columns betray want of honesty, candour, and talent; abundance of impertinence, egotism, and Jim-crowism,—the characteristics of every number of the "Voice."

"*Anonymously edited.*" Pray what is the name of the Editor of the "Voice"?

"*Divers sufficient reasons.*" If reason is so plentiful in the

office of the "Voice," its readers will probably think that some of it had better be transferred to its columns; for of this article they are wofully deficient. "*Divers sufficient*," that, of course, conveys no insinuation, and is no attempt to whisper away the reputation of an inconvenient rival!

"*Our duty towards the sacred cause of Judaism.*" We do not think this duty has paid any duty. No! it is rank smuggling. When can duty to a sacred cause bid a man violate the most common precept of morality, "Do as you would be done by."

"*Incompatible Declaration.*" If our Contemporary had given the whole of the Advertisement, nothing incompatible would have been found in it. As he has not done so, we must do it, and advertise ourselves, even though we pay the stamp duty for it.*

"ספר זכרון The Jewish Chronicle and (New Series) and Working Man's Friend. A Journal which, answering to its title, chronicles every circumstance connected with the Jewish nation, their laws, their customs, their literature, their position to the Government wherever they are scattered, and particularly of those in Great Britain; and, whilst the Jewish Chronicle is devoted to the sacred cause of religion and the elevation of the mind of the working man, its columns are thrown open to all creeds for discussion on these important and highly interesting subjects, not being the organ of any party or sect, but striving for truth and justice. London.—Jewish Chronicle Office, 132, Houndsditch."

And now we ask, What is there incompatible in this declaration? That our columns are thrown open to all creeds, to discuss with us and with each other, the great truths of religion. Aye, let them discuss, and welcome. We fear not discussion. Nay, more; if the ghost of Eisenmenger were to send us a note dated from Brimstone Hall; if the prince of darkness, or the author of the "Old Paths," were to send to us one of their loving epistles on Judaism, and require its insertion in our columns, as long as its language was sober and decent, we would insert it: for well we know the might of the cause whose unworthy advocates we are; and well we know our power to deal with such calumniators. We would crush them, even as we might crush "the Voice," if we liked.

We declare ourselves not to be the organ of any party or sect. Does he presume to call British Jews a party in the state? Is he so lost to every sense of decency and propriety as to apply to our ancient faith the designation "Sect"? No! we repeat it; most emphatically we repeat it, we are an organ of British Jews, but not of any party; we are an humble organ of Judaism, but not of any "Sect."

"*Conversionist Magazine.*" Hinc ille lachrymæ! † This is the key to the riddle. The "Voice" attempted again and again to obtain insertion for its Advertisements in that Magazine, but could not succeed; because the petulance of its attacks drew down upon it the contempt of the Editors of that Magazine. In us they know that they encounter antagonists worthy of their prowess, and treat us with that respect to which we are entitled. We thank them not for it, for it is our due. But we pity our poor contemporary of the "Voice," not that he should feel sore, but that he should expose his soreness.

Gentle reader! Probably you think you have had enough of this, and so do we. You may perhaps be inclined to quote Byron, and say, "Arcades ambo—black-guards both." But we beg your pardon, present company is always excepted. Remember, that hitherto from the *valete* in No. 2. we have not spoken of ourselves, and should not now, but that "self-defence is the first law of nature." Remember the names, the character, the services of some of those who contribute to our Journal, and we are convinced you will agree with us, that the exception we claim, we are entitled to.

To our dear contemporary (for we bear no malice), we would, by way of farewell, suggest the propriety of sometimes remembering an old proverb, which tells "people who live in glass-houses not to throw stones."

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* The Italics and Small Capitals in the notice of the "Voice" are supplied by his own creative imagination.

† Hence these tears.

NOTICE TO CORRESPONDENTS.

Juvenis Anglicus Hebraicus' Hebrew poetry has been received. It is by no means a "poor production," as he "humbly" calls it. The verses are excellent; but as we traced them partly to the מאספים, and partly to the חצי שנונים, Epigrammata Hebraica, the clever work of H. Sommerhausen, we can only say, as a lady once did on receiving a love-epistle which had been copied verbatim from a "Polite Letter-Writer," "Turn over the page, and you will find an answer." "Juvenis," who calls these verses *his* poor production, we recommend to read the lines in the same book, page 28, translated from the French

אל נא תשתומם על כליון · כי יכתוב הרבה ספרים
הלא הוא רק משיב את הגזלה אשר גזל מאחרים

Sur un livre nouveau de rapsodies.

"A cent particuliers ce qu'Eraste osa prendre
Au public il vient de le rendre."—De Cailly.

Will Mr. Joseph Samson permit us to show his letter to the President of the Jewish Free School, so that the grievance which he complains of might be remedied, before we give publicity to it?

The "American Advocate for Equal Rights to Man," transmitted to us by the Rev. S. Isaacs, has been thankfully received.

We are obliged to "P. A." for his translation of the article concerning the state of the Jews in Russia; but the original is written in such an Anti-Rabbinical and often in such an Anti-Jewish spirit, that we must decline inserting it, unless accompanied by a proper refutation, which we are confident "P. A." is fully capable of giving.

"The Jews and their Assailants," by the same, shall be inserted as early as we can find room for the whole, as the writer does not wish us to give it in parts.

Articles in type:—Letter of "Juvenis Hebraicus"—Letter of Vindex—Continuation of "Jerusalem," by אלי—Letter by A Friend of the Blind—Description of the excellent institution "Beth Holim"—Review of Allen's Modern Judaism—Letter by J. Woolfe, Portsea.—Portsmouth Congregation.

Our next Number will be published on February 7, and will appear regularly every alternate Friday, as usual.

Now Publishing, in Weekly Numbers at Twopence Halfpenny each, and in Monthly Parts at Tenpence each,

משניות

EIGHTEEN TREATISES FROM THE MISHNA,

TRANSLATED

By the Rev. D. A. DE SOLA, and the Rev. M. J. RAPHALL.

SECOND EDITION, OCTAVO.

In order to bring this valuable Work within the reach of *all* classes, a Second Edition has been published, which will be delivered in Weekly Numbers at Twopence Halfpenny each to Subscribers; each Number will contain 16 pages. The whole Work will not exceed 23 Numbers, consequently not cost more than 4s. 9d. Monthly Parts at Tenpence will also be delivered.

Persons intending to become Subscribers are requested to send their addresses to Mr. Valentine, *Jewish Chronicle* Office, Houndsditch, when orders will be punctually attended to.

N.B.—The Rev. Translators are in no manner connected with the present publication, nor are they the writers of the Preface to the book.

JEWS' AND GENERAL LITERARY AND SCIENTIFIC INSTITUTION, Sussex Hall, 52, Leadenhall-street.

The Public is respectfully informed that a GRAND CONCERT will take place at the above Hall, on Monday, January 27th, 1845, in aid of the Funds of the Institution,

The following eminent Vocal and Instrumental Performers are engaged:—Madame F. Lablache, Miss Barratt, Miss Lucombe, Miss Sara Flower, Miss M. Williams, Miss A. Williams, and Miss Van Millingen.

Messrs. Allen, Machin, and Henry Russell.

Mr. Cohan will perform a Fantasia on the Piano Forte.

Conductor—Mr. Lewis Emanuel.

Tickets, 2s. 6d. each; Reserved Seats, 3s. 6d.; Stage Seats, 5s. May be had at the Library of the Institution; and of the Committee.

Doors open at half-past Seven, and the Concert to commence at Eight o'Clock precisely.

CONGREGATION of UNITED BRETHREN of the JEWISH FAITH, MONTEGO BAY, JAMAICA.

WANTED for the above Congregation, a Gentleman (an unmarried English one would be preferred), qualified to officiate as חזן, LECTURER, מוהל בעל הוקע · בעל קורא and שוחט; the latter to be only temporary. The salary will be £200 sterling per annum; and it is presumed that a School, which he will be required to superintend and to give instruction in Hebrew and English, will yield an additional yearly sum of about £100.

Application to be made to Messrs. Lazarus & Lawrance, 4, Castle-street, Houndsditch.

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